AN EXPOSITION OF THE *Holy Ornaments* AND Ceremonies WHICH THE CHURCH USES AT MASS.

Collected from several Authors.

And now publish'd for the common good of all *Catholicks*, and others.

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HEre followeth a brief Signification of the Priestly Ornaments us'd at Mass; as also a short Declaration of the Ceremonies and Holy Mysteries of that Divine Sacrifice, for Comfort and Instruction of the Church, thereby to renew in our minds a grateful memory of those several dolorous passages of the bitter Passion of our Divine Redeemer, who did suffer so much in satisfaction of his Eternal Father's Justice for our Sins.

Of the Holy

ORNAMENTS AND CEREMONIES

Which the Church uſeth at

MASS.

Of the Holy Altar, and what it ſignifies.

TO begin with the holy *Altar*, where the Victim for the Sacrifice of Redemption of all the World is offer'd: It ſignifies *Mount Calvary*, whereon Jeſus Chriſt (the only Son of God, and ſecond Perſon of the holy *Trinity*, our only Saviour) was Crucified upon a reproachful *Croſs*. Which very word of *Altar*, we alſo find to have relation unto Sacrifice, which muſt neceſſarily be offer'd to God in that Church where his true Faith is profeſs'd. And therefore this name of *Altar* is men-

tion'd by S. *Paul*, Heb. 13. 10. *We have an* Altar *whereof they have not power to eat, who ſerve the Tabernacle*. And 1 *Cor*. 9. 13. and S. *Mat*. 5. 24. All which is a warrant abundantly ſufficient for us to uſe this Name of *Altar*. Which alſo repreſents the Table whereon our Redeemer did Celebrate his *Laſt Supper*, with his Diſciples, the night before his bitter *Death* and *Paſſion*.

Of the Altar-*Cloaths*.

THe Linnen for the *Altar*, or the *Altar*-cloaths, are to be very pure and white; they repreſenting the purity of our bleſſed Saviour's Humanity free from all ſtain of Sin, or diſorder'd Paſſion. That Linnen is alſo to be bleſs'd, to ſignifie the great Sanctity of the Life of Jeſus Chriſt; which we muſt endeavour, the beſt we can, to imitate.

Of the lighted Candles on the Altar.

THe lighted Candles upon the *Altar*, admoniſh us, (according to S. *Luke*,) to be ready, in imitation of

of the wise Virgins, with the Oyl of Good works in our Lamps, of True Faith, and to expect at the pronouncing these sacred and operative words of Consecration, the real and true substantial presence of that our Divine and Heavenly Spouse; who *Mat.* 5. 16 requires the light of our Good Works so to shine before Men, as thereby they may be moved to glorifie the Father who is in Heaven.

The two Candles signifie the two Testaments of holy Scripture; the Old and New. They also signifie the light of Faith, revealed to the *Jew* and *Gentile*. And they advertise us of the great splendour, both of Faith, of Good Life, and Works, requir'd in the Celebrating of so high and dreadful a Mystery.

Of the Cross *and* Crucifix.

THe *Cross*, or *Crucifix*, is the principal Ornament upon the *Altar*, which ought never to be wanting at the Celebration of the *Mass*. It betokens our Blessed Re-

meer's Victory over Death, and is placed at the midſt of the *Altar*, moſt in view; to repreſent to our mind the *Death* and *Paſſion* of Jeſus Chriſt, which is there chiefly to be conſider'd, and piouſly meditated in that holy Sacrifice.

Of the Chalice.

THe *Chalice* doth repreſent the Cup, wherein our B. Saviour did Conſecrate his moſt precious Blood. *Mat.* 26. And it puts us in mind of his Sacred *Paſſion*; our B. Saviour himſelf ſo calling it: *The Chalice of his Paſſion.*

Of the Patten.

THe *Patten* ſerves for the uſe of the Conſecrated Body of our Lord; as the *Chalice* doth for his moſt precious Blood. And as it covers the top of the *Chalice*, it repreſents the ſtone which was roll'd againſt the door of the holy Sepulchre, *Mark* 15.

Of the Corporal.

THe white Linnen Corporal, upon which is Conſecrated the moſt precious Body and Blood of our Lord Jeſus Chriſt, doth repreſent to us that white and pure *Synden* wherein *Joſeph* of *Arimathea* involved his moſt ſacred Corps before it was bury'd. The clean and bright purity whereof, doth aptly admoniſh all ſuch, as by the holy Communion, receive, and harbour within their Breaſts, this ſacred, and moſt precious Body of Jeſus Chriſt, to be chaſte and clean, both of Body and Soul, and endu'd with true purity of intention.

Of the Vail.

THe *Vail* doth cover both *Patten* and *Chalice* all round about: and it repreſents to us the Handkerchief wherewith our Saviours moſt Divine Head was covered when he was laid in the Sepulchre: whereof mention is made, *John* 20. S. *Peter* having diſcover'd it in the

Sepulchre: *And he there beheld the Linnen lying apart, and the Handkerchief which had been wrapp'd about his head.*

Of the ſeveral colours which the Church uſeth for Ornament; and the meaning of them.

THE Prophet *Ezekiel* in his 6th. chap. ſpeaking of the ſplendour of the Church, ſeems to place a great part of her glory in the various colours of her beautiful Robes. Which variety of myſtical colours, ſimbolizing with the ſeveral virtues of the glorious Saints, doth greatly adorn, and beautify this holy Spouſe; and is to us a motive, and great encouragement to imitate thoſe holy virtues, which by theſe various colours uſed in the Church, are ſo fitly propos'd to our view.

Nor was it without great reaſon, that God in the old Law appointed thoſe four different colours for the Prieſts and Churches Ornaments, which were: the colour *biſſinus*, that

that is, a yellow colour like to that of raw Silk. The ſecond was *purpureus*; the Purple colour. The third was *hyacinthinus*; that is a violet red blew, or violet purple. The fourth was *coccineus*; that is, a Scarlet or Crimſon colour. And as theſe different colours had their ſeveral myſtical meaning for the Peoples inſtruction; ſo I doubt not but the impartial Reader will confeſs, no leſs to be contain'd in the meaning of theſe colours which the Church, (inſpired by the Holy Ghoſt,) hath appointed to be us'd in the Law of Grace, for the Ornament of Chriſt's Holy Church, and for the Prieſts Veſtments belonging to the ſame: as by this brief Declaration it will appear.

What the White Colour uſed by the Church, means.

THe white colour is uſed upon the Feaſts of Angels, Confeſſors, and Virgins. To repreſent to us the imitation of their holy Chaſtity and Saintly Purity. As alſo upon the ſolemn Feaſts of the Nativity

of our Lord and Saviour, upon the Reſurrection, Aſcenſion, *Corpus Chriſti*, and other the chiefeſt Feaſts of the greated Myſteries of our Faith; which are to be celebrated in the white colour of ſymbolizing Joy: as teſtifie our Saviours glorious ſpendor at his Transfiguration: the two Angels in white, who denounced his Reſurrection: and the joyful white of his Saints in Heaven, *Apoc.* 3. 4. and *Apoc.* cap. 4. verſ. 4.

What is ſignified by the Red Colour.

RED is the ſcarlet dye of our Bleſſed Saviour's Paſſion, and is the proper colour for the Churches Ornaments upon the Feaſts of the holy *Croſs*, of the Apoſtles, and bleſſed Martyrs; to ſhew that their glorious paſſage from this valley of miſery to Eternal Joy, was through the *Red Sea* of many Tribulations, and that their Glory was purchas'd with the price of their own dear blood. *They dyed their Robes in the blood of the Lamb.* Apoc. 7.

What is ſignified by the Green Colour.

THe Green colour is uſed in the Church, from the *Octave* of the *Epiphanie*, till *Septuageſima*: and from the *Octave* of *Pentecoſt*, till *Advent* excluſively: containing the greateſt part of the whole year, and is to be induſtriouſly imploy'd for our purchaſing Heaven, which is to be got by vigorous force, well repreſented by this colour, the Hieroglifick of Youth: and conſequently betokening this couragious and vigorous ſtrength in virtuous Exerciſes, whereby that Cœleſtial City is to be conquered.

What the Violet Colour means.

THe Violet colour, is a kind of blew, and reſembles the colour of the Sky of Heaven; which we muſt know to be faſt ſhut againſt all ſinners, who by their true repentance ſhall not amend. And therefore this colour is us'd in the Church,

Church, all *Lent*, and *Advent*, the proper times allotted for the practiſe of the worthy fruits of holy Penance, and ſatisfaction for our ſins; the only unhappy Bar of the Gate of Heaven againſt our Souls.

What the Black Colour means.

Black is the Mourning Standard of the Church, diſplay'd upon her *Altars*, and other Ornaments in the mournful times wherein we celebrate the *Death* and *Paſſion* of our Loving Lord, and Divine Redeemer Jeſus Chriſt. It is uſed alſo at the Office of the Dead; thereby to teſtify as well a civil reſpect from Nature for the preſent ſeparation from our Friends; as to ſtir alſo up, and move in us thereby a true compaſſion of their Souls temporal great pain in *Purgatory*, for whoſe ſpeedy relief we ought moſt heartily to pray.

Having briefly here ſpoke of the quality, and colours of the chief Ornaments belonging to the *Altar*; I will with like brevity treat alſo about the Veſtments and Attire belong'ing

longing to the Prieſt for Celebration of the holy Sacrifice of the *Maſs*, that high Function and ſupremeſt Divine Homage which can be done to God by any Creature.

And therefore thoſe Ornaments, if not very rich, at leaſt ought to be comely and very decent, as well in regard of that great Reverence which is moſt due to thoſe Sacred Myſteries; as alſo that thoſe Divine actions ſhould be had in greater veneration; and thereby more movingly repreſent to us Chriſts bitter *Death* and *Paſſon*; as I ſhall hereby declare by the meaning of thoſe ſeveral Ornaments: obſerving firſt the great Antiquity and uſe of thoſe Holy Ornaments; which well appears in *England* by that of S. *Gregory* the *Great*, who, above a thouſand years ago, did ſend into our Countrey, Veſſels for the *Altar*, Relicks, Books, and Ornaments for the Prieſts and Clerks; as both S. *Bede*, and moſt Hyſtorians do declare.

The meaning of the Sacred Ornaments which the Prieſt doth wear in Celebrating the Holy *Maſs*.

What the Amice, *or firſt Ornament the Prieſt puts on when he goes to celebrate, doth mean.*

THe *AMICE* which the Prieſt puts over his head, doth ſignifie the Humanity of our Lord Jeſus Chriſt, under which lay hid and cover'd his moſt Sacred Divinity. 2. It ſignifies the Linnen Napkin wherewith this our merciful Redeemer was blind-folded, and after ſtruck upon the Face by thoſe ſacriligeous *Jews*, then ſaying to him, *Prophecy to us, Chriſt, who is he that ſtruck thee?* By which outragious injury, ſuffer'd for our ſakes, he purchas'd Grace, enabling us to behold him face to face, in Eternal Glory. In

Mat. 26.

In putting it on, he ſaith, *put on, O Lord, the Helmet of Salvation upon my head, that I may overcome all diabolical temptations.* Amen.

Of the ALBE.

THe *Albe*, or long white Garment, doth ſignifie the Robe of Innocency, given us in the Sacrament of *Baptiſm*: It repreſents alſo the white Garment which *Herod* put upon our Saviour, reputing him as an Ideot, when, with mockery and derision he ſent him back to *Pilate*. *Luke* 22.

The Prieſt putting it on, ſaith, *Make me white O Lord, and cleanſe my heart; that being whit'ned in the Blood of the Lamb, I may enjoy Eternal Gladneſs.* Amen.

Of the Girdle.

THe *Girdle* which the Prieſt puts about him, doth ſignify the Cord wherewith our Saviour was bound to the Pillar, when the cruel Souldiers ſcourch'd him. The two ends of the Girdle turn'd up; the one on the right ſide, and the other

other on the left, do signifie the two means to conserve our Chastity; which are Fasting and Prayer, whereby we subdue the Flesh, and strengthen the Spirit. The Priest when he putteth the *Girdle* about him, saith, *Gird me O Lord, with the Girdle of Purity, and quench in my Loyns the humour of Lust, that there may remain in me the virtue of Continency and Chastity.* Amen.

Of the Maniple.

THe *Maniple* represents to us the Cords which bound our Saviour's hands and arms when he was dragg'd from place to place, and from one Judge to another. It is put on the left Arm (which is neareſt to the heart) to declare with what love and affection he endur'd all those outragious injuries to expiate our sins.

When the Priest putteth the *Maniple* upon his Arm, he saith, *Vouchsafe me, O Lord, so to bear the* Maniple *of weeping and sorrow, that I may receive the reward of my labour with Exultation.* Amen.

Which

Which Prayer alſo alludes to the antient devouter times, which us'd this *Maniple* as a Linnen cloath or Handkerchief to wipe their tears, which their fervent Piety made often to run in abundance from their eyes.

Of the Stole.

THe *Stole*, which the Prieſt putteth about his Neck, doth ſignifie the Yoak of Obedience, even unto death upon the *Croſs*; whereunto our Lord Jeſus ſubmitted himſelf for our Redemption. The Prieſt kiſſeth the *Croſs* which is upon the middle of it when he putteth it on; to ſhew his chearful willingneſs to bear the ſweet Yoak of Chriſt's *Croſs* with all patience in tribulation. He puts the two ends overthwart his Breaſt in form of a *Croſs*, repreſenting (ſaith S. *Bonaventure*,) the Paſſion of Jeſus Chriſt, which the Prieſt ought to have moſt ſeriouſly fixed in his heart.

The *Stole* alſo doth properly ſignifie that long Rope about our Saviours Neck, whereby thoſe Bar-

barous Executioners dragg'd him, charg'd with the heavy *Croſs* upon his Neck and Bloody Shoulders. The two *Croſſes* at the ends of the *Stole*, hanging on either ſide of the Prieſt, do ſignifie the *Croſſes* whereon the Two Theeves were Crucified by him, one on the right hand, and the other on the left; and the *Croſs* in the middle, repreſents that whereon himſelf was Crucified, in the middle betwixt them both.

The Prieſt in putting on the *Stole*, ſaith, *Render me, O Lord, the* Stole *of immortality, which I have loſt by the prevarication of my firſt Parents, that, though I approach unworthily to thy holy Myſteries, yet may I deſire joys everlaſting.* Amen.

Of the Veſtment.

THe *Veſtment*, repreſents that Purple Garment wherewith the *Jews* did cloath our Lord and Saviour, after that his moſt tender Body was all in gory Blood, with thoſe cruel ſtripes; and in ſcornful mockery expos'd him to the Peoples view, with a Reed in his hand,

and

and a Crown of Thorns on his Head, saying, *Ecce Homo.* Behold the Man. *John* 19.

This *Veſtment* conſiſts of two parts, which ſignifie the two-fold Charity; the one towards God, (which is the larger) the other towards our Neighbour; we being commanded to love God above all things, and our Neighbour as our ſelves. *Deut.* 6. The great *Croſs* upon the back of the *Veſtment*, is to put us in mind of our Divine Redeemer as he went forth of *Jeruſalem*, carrying his heavy *Croſs* upon his wounded Shoulders. Finally, the Prieſt, when he puts on the *Veſtment*, ſaith, *Lord, who aſſureſt us that thy Yoke is ſweet, and thy Burthen light, vouchſafe that I may ſo wear it, that thereby I may obtain thy holy Grace.* Amen.

What the Prieſt thus attired, doth repreſent to us.

THe Prieſt coming forth to the Sacrifice thus attir'd with theſe holy Ornaments, doth repreſent

our blessed Saviour led forth thro the streets of *Jerusalem*, to his bitter *Death* and *Passion*. And by the *Altar* is signified, *Mount Calvary*, upon which he was Crucified for our Redemption.

And it is worthy to be here noted, that who mock and scorn both at these holy Ornaments, as likewise at the Priest for wearing them, do rightly resemble the spiteful *Jews*, who most blasphemously mock'd and scorn'd our Saviour Jesus Christ himself, in the Purple Robe and Thorny Crown, which they had put upon him for that end.

What is represented by the Clerk carrying the Book before the Priest.

THe Clark carrying the Book before the Priest, doth represent the Angel *Gabriel* who brought the good tidings of our Saviour becoming incarnate for our Salvation; which is a high Office, and ought to be used by the Clark with all devout Piety and Reverence. And, would

ould Christians but consider the onour and infinite great spiritual ains which are to be got by those ho have the happiness to serve eir Sovereign Lord with due Reerence and Devotion in that near pproaching Office: they would ot permit, nor make it, (as they o) their Lackeys imployment, or would they suffer their Servant o deprive them of that honour, whereof the greatest Mortal Prince is far unworthy.

Wherefore the Missal *is laid first on the right side of the* Altar.

THe Clark carrieth the Book to the right end of the *Altar*, where he layeth it down shut, to be opened afterwards by the Priest himself. Hereby to signifie to us how the holy Gospel was first manifest to the *Jews*, as is testified, *Acts* 13. *To you it behoved us first to to speak the Word of God.*

Where-

Wherefore the Book is ſhut when it is laid upon the Altar.

THe Book is ſhut, to ſhew that all things were cloſed under dark ſhadows and figures, until the coming of Jeſus Chriſt, who revealed the Myſteries of our holy Faith to the Apoſtles. And ſo ought the Prieſt to Preach, to Teach, and to lay open the Word of God and the holy Scripture to the People; as his there laying open the Book doth ſignifie.

THe Prieſt in this ſort adorned, and accompanied with the Clark to aſſiſt him, having placed the *Chalice* upon the *Altar*, and opened the Book, deſcends to the loweſt ſtep; where, in imitation of the humble *Publican*, he profoundly boweth himſelf to the Crucifix, ſaying, (at leaſt in his heart) *God be merciful to me a Sinner*. And then with all fervent Devotion, and true

Luke 18.

Re-

Reverence, he beginneth the moſt holy Sacrifice of the *Maſs*, in which Jeſus Chriſt, true God and Man, is really offered; the memory of his *Death* and *Paſſion* is renew'd; his Sacred Merits are thereby apply'd in remiſſion of our Sins; our Souls are repleniſhed with many heavenly Benedictions; and therein is given unto us the happy pledge of future and Eternal Glory.

And the faithful Chriſtian aſſiſting devoutly at this Holy Sacrifice, doth offer, together with the Prieſt, the ſelf-ſame *Victim* in expiation for his Sins, which was offered upon the *Croſs* for the Redemption of all the World, it being the ſelf-ſame Price and Satisfaction of Application upon the *Altar*, as it was of Redemption upon the *Croſs*. And it is that clean and pure Sacrifice foretold and promiſ'd alſo by the Prophet *Malachy* to be continually, and in all places offered in his Name. *Mal.* c. 1.

All which ſeriouſly conſidered, Oh! with what Affection, Reverence, Purity and Devotion ought we

we to assist at this Divine Sacrifice; so venerable unto Angels, as may greatly confound our Impiety, and little true respect we bear to those dreadful Mysteries: at which, Oh! how usually do careless Christians (to their great reproach,) assist with less respect and Reverence, than they durst appear in a Princes Chamber.

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As it was Ordered by Pope IHS the Fifth, of the Holy Order of *Preachers*; And as it is said in Her *Majesties* Chappel at St. JAMES's.

The Sixteenth Edition.

At *London*, In the Year 1686.

An ADVERTISEMENT,

Concerning the following Method of saying the *ROSARY*.

THE *Devotion of the* Rosary, *so called, because it is, as it were, a* Chaplet *of* Spiritual Roses; *that is, of most sweet and devout* Prayers, *was first revealed by the B. Virgin to St.* Dominick, (*the Father and Founder of the Holy Order of* Preachers) *as a Devotion most efficacious for the obtaining all favours from God, and averting all evils from our selves. It consists of Fifteen* Pater Noster's, *and a Hundred and fifty* Ave Mary's, *and is divided into three Parts, whereof each contains in it Five* Decads; *that is, Five* Pater Noster's, *and Fifty* Ave Mary's.

To each of these Decads *in the following Method is assigned one of the principal Mysteries of the Life of our Saviour, or his B. Mother, as matter of* Meditation, *wherein the Mind is to exercise it self while it prays, and therefore is prefixed before the beginning of each* Decad.

The

The Myſteries alſo in number Fifteen, are divided into three Parts, anſwerable to the three Parts of the Roſary; *that is, into Five* joyful Myſteries *for the firſt part of the* Roſary; *Five* Sorrowful, *for the Second, and five* Glorious *for the Third.*

Now the uſe of the following Method or manner of ſaying the Roſary, *conſiſteth in a devout Application or Attention of the Mind to the Myſtery aſsigned, while the* Decad *is ſaying, and raiſing correſpondent Affection in the Will, ſuch as the Devotion and neceſsity of each one ſhall ſuggeſt: For example, in the firſt part, of* Joy and Thankſgiving *for the coming of our* Redeemer, *and the* great work *of our* Redemption. *In the ſecond, of* Compaſſion for the ſuffering of our Lord, *and* Contrition for our ſins which were the cauſe of them. *In the third, of* Exaltation of the Glory of our Saviour, *and his* B. Mother, *and hope through the Merits of his Paſsion, and her Interceſsion, to be made partakers of Glory with them.*

He that ſhall ſay the Roſary *with this attention of Mind, and affection of Will, ſhall undoubtedly give much Glory to God, and reap much benefit to his own Soul; which was the Intention of* Pope PIUS *the* Fifth, (*a moſt pious Son of St.* Dominick) *in ordering; and is the endeavour at preſent of one of the meaneſt among the Sons of ſo glorious a Father, in publiſhing the Meditations and Prayers, as they are ſet down in the following Method.*

The Joyful Myſteries aſſigned for Mundays *and* Thurſdays *through the Year, and* Sundays *in* Advent, *and after* Epiphany, *till* Lent.

The First Myſtery.

The Meditation.

LEt us contemplate on this Myſtery how the Angel *Gabriel* ſaluted our Bleſſed Lady with the Title of *Full of grace*; and declared unto her the Incarnation

nation of our Lord and Saviour *Jeſus Chriſt.*

Then ſay, *Our Father*, &c. once.
Hail Mary, Ten times.

OUR *Father which art in Heaven, hallowed be thy Name. Thy Kingdom come; thy will be done on Earth, as it is in Heaven: Give us this day our daily Bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation: But deliver us from evil.* Amen.

HAil *Mary*, full of Grace, our Lord is with thee. Bleſſed art thou amongſt Women; and bleſſed is the Fruit of thy Womb, *Jeſus.* Holy *Mary*, Mother of God, pray for Us Sinners, now, and in the hour of our Death. *Amen.*

The Prayer.

O *Holy* Mary, *Queen of Virgins, by the moſt High Myſtery of the Incarnation of thy beloved Son, our Lord* Jeſus Chriſt, *by which our Salvation was ſo happily begun, obtain for us by thy Interceſsion, light to know this ſo*

great Benefit, which he hath bestowed upon us, vouchsafing in it, to make himself our Brother, and thee his own most beloved Mother, our Mother also. Amen.

The Second Mystery.

The Meditation.

LEt us Contemplate on this Mystery how the Blessed Virgin *Mary*, understanding from the Angel, that her Cousin, St. *Elizabeth* had conceived, went with haste into the Mountains of *Judea* to visit her, and remained with her three Months.

The Prayer.

O *Holy Virgin, most spotless Mirrour of Humility; by that exceeding Charity which moved thee to visit thy Holy Cousin,* St. Elizabeth; *obtain for us by thy Intercession, that our hearts may be so visited by thy most Holy Son; that free from all sin, we may praise him, and give him thanks for ever.* Amen.

The Third Mystery.

The Meditation.

LEt us Contemplate on this Mystery, how the Blessed Virgin *Mary*, when the time of her Delivery was come, brought forth our Redeemer *Christ Jesus* at Midnight, and laid him in a Manger, because there was no room for him in the Innes in *Bethlehem*.

The Prayer.

O *Most pure Mother of God, by thy Virginal and most joyful Delivery, by which thou gavest unto the World thy only Son our Saviour; we beseech thee obtain for us (by thy Intercession) Grace to lead so pure and Holy a Life in this World, that we may worthily sing without ceasing, both Day and Night, the Mercies of thy Son, and his Benefits to us by thee.* Amen.

The Fourth Mystery.

The Meditation.

LET us Contemplate in this Mystery, how the most

Blessed Virgin *Mary*, on the day of her Purification presented the Child *Jesus* in the Temple, where Holy *Simeon* giving thanks to God, with great Devotion received him into his arms.

The Prayer.

O *Holy Virgin, most admirable Mistress and Pattern of Obedience; who didst present in the Temple, the Lord of the Temple; obtain for us by thy beloved Son, that with holy* Simeon *and devout* Anna, *we may praise and glorifie him for ever.* Amen.

The Fifth Mystery.

The Meditation.

LET Us Contemplate in this Mystery, how the Blessed Virgin *Mary*, having lost without any fault of hers, her beloved Son in *Jerusalem*; she sought him for the space of three days, and at length found him the third day in the Temple, in the midst of the Doctors disputing with them, being of the age of twelve years

The Prayer.

MOst blessed Virgin more than Martyr in thy suffering, and yet the comfort of such as are afflicted; by that unspeakable Joy wherewith thy Soul was ravished in finding thy beloved Son in the Temple, in the midst of the Doctors disputing with them; obtain of him for us, so to seek him, and to find him in the Holy Catholick Church that we may never be separated from him. Amen.

Salve Regina.

HAil Holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope; to Thee do we cry, poor banished Sons of *Eve:* to Thee do we send up our sighs, mourning and weeping in this Valley of Tears: turn then most gracious Advocate, thy Eyes of Mercy towards Us, and after this our Exile ended, shew unto Us the blessed Fruit of thy Womb, *Jesus.* O most clement, most pious, and most sweet Virgin *Mary.*

Vers. *Pray for us Holy Mother of God.*

℟. That we may be made worthy of the Promises of Christ.

Let us pray.

HEar, *O merciful God, the prayer of thy Servants, that we who meet together in the Society of the most Holy* Rosary *of the B. Virgin, Mother of God, by her Intercession, may by Thee, be deliver'd from the dangers that continually hang over us.* Amen.

The Dolorous, or Sorrowful Mysteries for Tuesdays *and* Fridays *through the Year, and the* Sundays *in* Lent.

The First Mystery.

The Meditation.

LET us Contemplate in this Mystery, how our Lord *Jesus* was so afflicted for Us in the Garden of *Gethsemani*, that his Body was bathed in a Bloody Sweat,

Sweat, which ran trickling down in great drops unto the ground. *Our Father*, *Hail* Mary, as before.

The Prayer.

MOst Holy Virgin, more than Martyr, by that ardent Prayer, which thy beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions reduced to the obedience of Reason, we may always, and in all things conform, and subject our selves to the Will of God. Amen.

The Second Mystery.

The Meditation.

LEt us Contemplate on this Mystery, how our Lord Jesus Christ was most cruelly scourged in *Pilate*'s House, the number of the Stripes they gave him, being above five thousand. (*As it was revealed by St.* Briget.)

The Prayer.

O Mother of God, over-flowing Fountain of Patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us Grace, that we may know

know how to mortifie our rebellious senses, and cut off all occasions of sinning, with that Sword of grief and compassion which pierced thy most tender Soul. Amen.

The Third Mystery.

The Meditation.

LEt us contemplate in this Mystery, how those cruel Ministers of Satan platted a Crown of sharp thorns, and most cruelly pressed it on the Most Sacred Head of our Lord *Jesus Christ.*

The Prayer.

O *Mother of our Eternal Prince and King of Glory, by those sharp Thorns, wherewith his most holy Head was pierced; we beseech thee, that by thy Intercession we may be deliver'd here from all motions of Pride, and in the day of Judgement from that confusion, which our sins deserve.* Amen.

The Fourth Mystery.

The Meditation.

LEt Us contemplate in this Mystery, how our Lord *Jesus*

Jesus Christ, being sentenced to die, bore with great patience the Cross, which was laid upon him for his greater torment and ignominy.

The Prayer.

O *Holy Virgin, example of patience, by the most painful carrying of the Cross, in which thy Son our Lord* Jesus Christ, *bore the heavy weight of our sins, obtain for us of him by thy Intercession, courage and strength to follow his steps, and bear our Cross after him unto the end of our life.* Amen.

The Fifth Mystery.

The Meditation.

LEt us contemplate in this Mystery, how our Lord *Jesus Christ*, being come to Mount *Calvary*, was stript of his Cloaths, and his Hands and Feet most cruelly nailed to the Cross in the presence of his most afflicted Mother.

The Prayer.

O *Holy* Mary, *Mother of God, as the Body of thy beloved Son*

was

was for us extended on the Cross, so may our desires be dayly more and more stretched out in his Service, and our hearts wounded with compassion of his most bitter passion. And Thou, O most Blessed Virgin, vouchsafe to negotiate for and with us, the work of our Salvation by thy Powerful Intercession. Amen.

Glory be to the Father, *&c.*

Hail Holy Queen, *&c.* with the Verse and Prayer.

The Glorious Mysteries for Wednesdays, *and* Saturdays *through the year, and* Sundays *after* Easter *until* Advent.

The First Mystery.

The Meditation.

LEt us contemplate in this Mystery, how our Lord *Jesus Christ* triumphing gloriously over Death, rose again the third day Immortal and Impossible.

Our Father, Hail Mary, as before.

The

The Prayer.

O *Glorious Virgin* Mary, *by that unſpeakable joy thou receiv'ſt in the Reſurrection of thy only Son, we beſeech thee obtain of him for us, that our hearts may never go aſtray after the falſe joys of this World, but may be ever and wholly imploy'd in the Purſuit of the only true and ſolid joys of Heaven.* Amen.

The Second Myſtery.

The Meditation.

LEt Us contemplate on this Myſtery, how our Lord *Jeſus Chriſt* Forty days after his Reſurrection, aſcended into Heaven, attended by Angels, in the ſight of his moſt Holy Mother, his Holy Apoſtles and Diſciples, to the great admiration of them all.

The Prayer.

O *Mother of God, comfort of the afflicted; as thy beloved Son, when he aſcended into Heaven, lifted up his Hands, and bleſſed his Apoſtles; ſo vouchſafe, moſt Holy Mother, to lift up thy pure hands to him*

him for Us, that we may enjoy the Benefit of his Blessing and thine here on Earth, and hereafter in Heaven. Amen.

The Third Mystery.

The Meditation.

LEt Us contemplate on this Mystery, how our Lord *Jesus Christ* being seated on the right hand of God, sent (as he had promised,) the Holy Ghost upon his Apostles, who after he was ascended, returning to *Jerusalem*, continued in Prayer and Supplication with the B. Virgin *Mary*, expecting the performance of his Promise.

The Prayer.

O *Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee, obtain by thy Intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this World the true way of Salvation, and make us walk in the pathes of Virtue and good Works.*

The

The Fourth Mystery.

The Meditation.

LEt us contemplate in this Mystery, how the Glorious Virgin twelve years after the Resurrection of her Son, passed out of this World unto him, and was by him assumed into Heaven, accompanied by the Holy Angels.

The Prayer.

O *Most prudent Virgin, who entring into the Heavenly Pallace didst fill the Holy Angels with joy, and Man with Hope; vouchsafe to intercede for us in the hour of our Death, that free from the Illusions and Temptations of the Devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of Eternal Life.* Amen.

The Fifth Mystery.

The Meditation.

LEt us contemplate in this Mystery, how the Glorious Virgin *Mary*, was with great Jubily and Exultation of the whole Court of Heaven, and particular

Glory of all the Saints crowned by her Son with the brightest Diadem of Glory.

The Prayer.

O *Glorious Queen of all the Heavenly Citizens, we beseech thee accept this* Rosary, *which as a Crown of Roses we offer at thy feet, and grant most gracious Lady, that by thy Intercession our Souls may be enflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy Blessed sight.* Amen.

Hail Holy Queen, &c.

With the Verse and Prayer, as before. And the *Litany* of the B. Virgin; as followeth.

The *LITANIES* of our Bleſſed Lady of *Loretto*.

So called,

For that they are uſually ſung in that Sacred Church of Loretto, *upon all the* Saturdays *in the Year, and Feaſts of the Bleſſed Virgin* Mary.

Anthem.

WE fly to your Patronage (O Sacred Mother of God!) deſpiſe not our Prayers in our neceſſities, but deliver us from all dangers, O ever glorious and bleſſed Virgin.

LOrd have mercy on us.
Chriſt have mercy on us.
Lord have mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
God the Father of Heaven have mercy on us.
God the Son, Redeemer of the World, have mercy on us.
God the Holy Ghoſt, perfecter of the Elect, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace,
Most pure Mother;
Most chaste Mother,
Inviolated Mother,
Entire Mother,
Amiable Mother,
Admirable Mother,
Mother of our Creator,
Mother of our Saviour,
Most prudent Virgin,
Virgin to be Venerated,
Virgin to be praised,
Powerful Virgin,
Clement Virgin,
Faithful Virgin,
Mirour of Justice,
Seat of Wisdom,
Cause of our joy,
Spiritual Vessel,
Honourable Vessel,
Rare Vessel of Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
Golden House,

Pray for us.

Ark

Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Sick,
Refuge of Sinners,
Comfortreſs of the afflicted,
Help of Chriſtians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apoſtles,
Queen of Martyrs,
Queen of Confeſſors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

Lamb of God, which takeſt away the Sins of the World, ſpare us O Lord.

Lamb of God which takeſt away the Sins of the World, Graciouſly hear us, O Lord.

Lamb of God, which takeſt away the ſins of the World, have mercy on us.

Anthem. We fly to your Patronage, O Sacred Mother of God: deſpiſe not our Prayers in our neceſſities; but ever deliver us from all dangers, O ever gracious and Bleſſed Virgin. *V.*

Pray for us.

Verſ. Pray for us Holy Mother of God.

Reſp. *That we may be made worthy of the promiſes of Chriſt.*

Let us Pray.

WE beſeech Thee, O Lord, pour forth thy Grace into our Hearts, that We, who by the meſſage of an Angel, have knowledge of the Incarnation of thy Son, by his Croſs and Paſſion, may be brought to the Glory of the Reſurrection. Through the ſame Chriſt our Lord. *Amen.*

Verſ. The Divine help remain always with us. *Reſp. Amen. Verſ.* And may the Souls of the faithful reſt in peace. ℟. *Amen.*

Prayers for the King, Queen, and Queen Dowager.

PSALM XIX.

OUR Lord hear thee in the day of tribulation: the Name of the God of *Jacob* protect thee.

Send he aid to thee from the holy place: and from *Sion* defend he thee. Be

Be he mindful of all thy Sacrifice: and be thy Holocauſt made fat.

Give he unto thee according to thy heart: and confirm he all thy Counſel.

We ſhall rejoyce in thy Salvation: and in the Name of our God we ſhall be magnified.

Our Lord accompliſh all thy Petitions: now have I known that our Lord hath ſaved his Chriſt.

He ſhall hear him from his holy Heaven: the Salvation of his right hand is in powers.

Theſe in Chariots, and theſe in Horſes: but we will invocate in the Name of the Lord our God.

They are bound and have fallen: but we have riſen and are ſet upright.

Lord, ſave the King, and hear us in the day that we ſhall invocate thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Verſ. Lord, ſave JAMES our King.

℟. *And hear us in the day that we ſhall invocate thee.*

Let

Let us pray.

WE beſeech thee Almighty God, that thy Servant JAMES our King, who through thy mercy, has undertaken the Government of the Kingdom; may likewiſe receive the increaſe of all Virtues, wherewith being adorned, he may both avoid the Enormity of Sin, vanquiſh his Enemies, and by thy Grace attain thee, who art the Way, Truth, and Life. Through Chriſt our Lord. Amen.

To be added to the laſt *Collect* at the end of *Maſs*.

AND defend thy Servants, Innocent the Chief Biſhop, James our King, Mary our Queen, and Queen Katherine, together with our ſelves, and all Chriſtian People, from all adverſity, always, and in all places: Grant Peace and Welfare in our times, and preſerve thy Church from all wickedneſs. Through our Lord Jeſus Chriſt thy Son, who lives and reigns God with thee, in the Unity of the Holy Ghoſt for evermore. Amen.

FINIS.